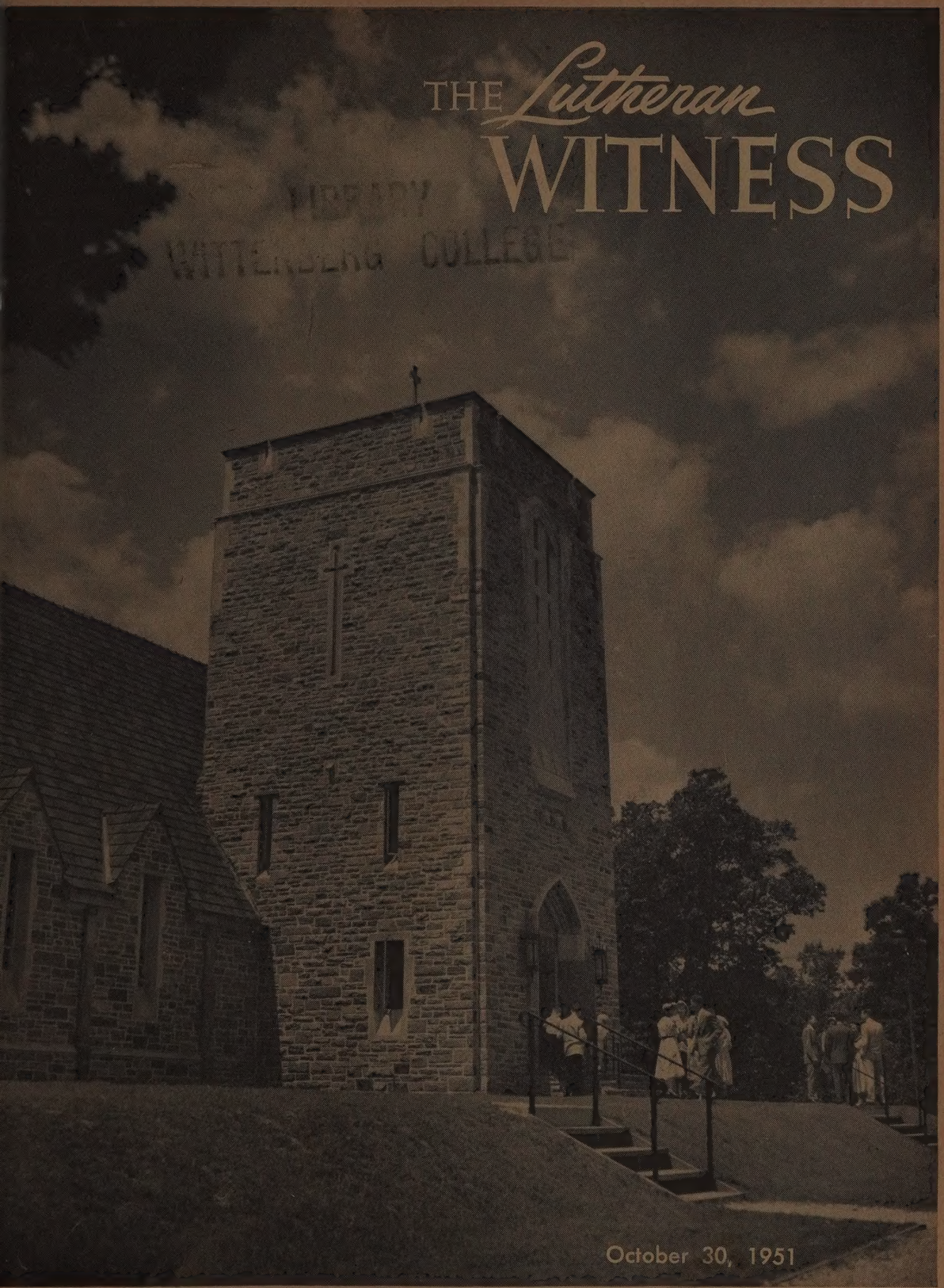

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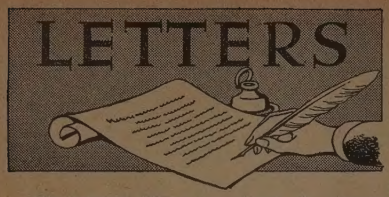

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld by the Editors upon request.

The opinions expressed by readers are not necessarily those of the Editors.

CHANGE THE NAME OF OUR CHURCH PAPER?

DEAR EDITORS:

This is just a short letter to tell you what I think of the name that we have on the top of the page of our Lutheran publication.

As a Lutheran Christian I am very much opposed to that title. Why we ever chose that name I would like to know. You see I live in a community where there are all sorts of denominations of Christians. And I am a proud reader of all our Lutheran publications and keep them in the view of all my friends. Again and again I am asked the question: "Is your church the same as the Jehovah's Witnesses?" This is very embarrassing to me, because I know that the teaching of Jehovah's Witnesses is false. What I would like to know is why we can't use a more suitable title for our Christian paper. Why do we have to copy, of all people, from the Jehovah Witnesses?

Hot Springs, Ark. MRS. A. J. KEIL

ED. NOTE. — *The* LUTHERAN WITNESS *has appeared under its present name since 1882. It is unfortunate that the confusion to which the writer refers has arisen in some people's mind, but to assume that our church organ borrowed its name from that of a sect is historically entirely without warrant. It was many years after the beginning of the* LUTHERAN WITNESS *that Jehovah's Witnesses finally adopted their present name after previously going by several others.*

SPEAKS HIS MIND

DEAR EDITOR:

Relative to the article in the October 2 issue of the WITNESS "The Pastor's Car." This subject has been, in my opinion, a bone of contention for a long time.

Just why do we not become realistic about this situation? Why do the Editors just think it is worth passing along what someone else under perhaps very different circumstances has found out about a situation? Why cannot we find it out for ourselves what it costs for a Lutheran pastor of the Missouri Synod to live and to run his car? Why does the Mission Board, or whoever is responsible, send out graduates at starvation wages and then hope for some kind soul to take pity on them? Does not the Bible still say: "A laborer is worthy of his hire?" For equivalent knowledge in secular work, graduates receive anywhere from 25% and more for their hire than does a graduate missionary. Why should this be? The missionary should be able to dictate his salary, and he can if he is on the ball instead of a chair warmer.

In the business world you must produce or else. If you produce, you spend accordingly, and you buy a car accordingly, and if you do not produce, you are not likely to ride in any car. If we paid according to ability of a pastor to work with a congregation to expand it and to build mission stations, we might induce more men to become working pastors.

In conclusion: Make the pay attractive to qualified men, comparative to secular employment, let them live where and how they want to live, and let them ride as they please.

In my humble opinion it is long overdue that we run synodical business affairs on a business basis by qualified business executives, instead of a lot of preachers who must neglect their churches to give even a half a loaf to the business affairs of Synod. Let's get started now to become as progressive as we like other people to think we are.

Hialeah, Fla. RICHARD ANTON

ED. NOTE. — *Pastors do not work for earthly gains. It would be a calamity for the Church if the financial returns in the ministry would prove an attraction. In the end the Church would have clergymen indifferent to the cause of Christ and centered on comfortable living. Nevertheless, a Church should see to it that its pastors and missionaries do not have to live in poverty, something which would certainly detract from their effectiveness.*

DID LUTHER SPLIT THE CHURCH?

From his extensive reading Dr. William Dallmann, veteran student of Luther and the Reformation, has submitted the following items which deal with the question raised in the title.

Jesuit Max Pribilla: "The deplorable faith-split in the 16th century had not come had the Church and her representatives stood on the height of her duties."

Paul Simon, professor of Catholic theology at Tuebingen: "The split would have never come had at the time of the Reformation the burning question been handled as religious questions by religious men."

Johannes Albani: "Catholics have often admitted the clergy's blame for the rise of the Reformation — the enormous and elemental effect of Luther's word and work. . . . After Luther's promise to Miltitz to be quiet, the strife went on, and that through the behavior of Luther's antagonists."

Jesuit Hartmann Grisar admits "at the end of the Middle Age the papacy followed too much the aims of humanism, cultivated onesidedly the human ideals of science and art, entangled itself in worldly matters and politics, and suffered unseemly attacks of the world-spirit."

Jesuit R. J. Garmon, president of Fordham University, in reply to the question, "What was it that shattered Christianity in the sixteenth century?" answers: "It was the Italian Popes themselves — the Popes and Cardinals and Bishops of the Renaissance who buffeted the face of Christ and tore His seamless garments into shreds. For they were a lot of dead pagans who paraded as living Catholics, dressed in the holy vestments of the priesthood and soaked with the spirit of the world."

Rev. Joseph Lortz, professor of church history at Muenster University in Westphalia, in the Catholic liturgical monthly *Orate Fratres* declared: "Whatever guilt that rests upon the Reformers offers no excuse for our minimizing failing openly to admit our own Cath guilt. We are basically co-responsible the divided Christendom of the past f centuries."

✠

THE COVER

The cover brings a photograph of new Calvary Church in Baltimore, M (G. H. Sommermeyer, pastor). Its no tower suggests powerfully "The Migh Fortress."

✠

Well Done

We cannot say, dear teacher,
What is in our hearts today,
For words would surely fail us
And intent go astray.

For fifty years of service
To God and to mankind,
Engraven in our hearts for'er
Your cherished name you'll find.

Through childhood days you've watch
us grow
And taught us on the way,
A kindly smile, an outstretched hand
Encouragement alway.

In honor let us say: "Well done!"
And from God's heavenly throne
Re-echo back to earth the sound,
O faithful one, "Well done!"

All through the golden hours of life
May you be richly blest;
God grant you health and happiness
And joy and peace and rest.

Written by Mildred Voights of the class 1928, in honor of Teacher T. J. Wichmann Crete, Ill., on the occasion of his 50th anniversary in office, June 24, 1951.

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All reports of ordinations, installations, dedic tions, and anniversaries should be sent to th Statistical Bureau, Lutheran Building, 210 Nor Broadway, St. Louis 2, Mo.

Much of our news is received from Religio News Service, the News Bureau of the Nation Lutheran Council, and our Department of Pub lic Relations.

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The Reformation and the Royal Priesthood

By the REV. RICHARD C. JAHN

Little Rock, Ark.

Ye are a chosen generation, a royal esthood, an holy nation, a peculiar ple, that ye should show forth the ises of Him who hath called you out darkness into His marvelous light, eter 2:9.

1867 a man in South Africa noticed at his little son was playing with ne odd and unusual "pebbles." pressed by their appearance, he put largest ones on a shelf in his home. e day a visitor saw them there and ognized that they were diamonds the rough. He obtained them for a ling sum and later enriched himself en he sold them to a dealer in cious stones. The original owner d possessed great wealth but did not fit by it because he did not realize t he had it.

Similarly all true Christians possess ny gifts and treasures of untold lue for their souls, but only too en they are ignorant of the pearls great price which our heavenly ther has bestowed upon us. Most tarians and many Lutherans do not t the full comfort and assurance out their Baptism, for example. They not know that in this Sacrament e Triune God makes a lifelong cove- nt with them and that it remains in ce as long as they live. (Is. 54:10; Tim. 2:12-13; Rom. 3:3-4.)

It is not surprising that so many od Christians do not even realize that d has bestowed the royal priesthood on them with its priceless gifts and aces. The early Christians were ell-informed concerning this doctrine, t in the course of time it became so storted that it was nearly forgotten. ne of the fruits of the Reformation that this teaching was again empha- zed and widely taught in Christen- m. Since Martin Luther stressed this octrine so much and since it has be- me one of the distinguishing marks the Lutheran Church, it should be interest and profit during this essed Reformation anniversary to ar what Luther himself had to say this important subject on the basis Holy Scripture. All quotations are ken from the St. Louis edition of his llected works.

All Christians Are Priests

In the New Testament we have the postle Peter's glorification of our piritual Priesthood in the well-known assage 1 Peter 2:4-10. On this passage uther writes: "I have said it before, nd I say it again, that we must be- me familiar with the manner in hich Scripture speaks of priests. Pay o attention to what *people* mean when they speak of priests; let others think what they please, but do *you* stick to the pure Word of God. Call only those priests whom the Bible calls priests. — To whom is Peter speaking here? It is plain and clear enough that he speaks to the entire Christendom, to all believers, when he says: 'Ye are the chosen generation, an holy nation,' for he is here speaking of no else than of those who are 'come as unto a living Stone' and believe in Him. Hence it must follow that whosoever does not believe is not a priest. I would like very much to have the word 'priest' applied to us as commonly as the word 'Christian,' for it is all one and the same thing, priests, baptized ones, Christians. In other words, when Peter says: 'Ye are a royal priesthood,' it is the same thing as though he had said: 'Ye are Christians!'" (IX:1022.)

"The two passages, Rev. 5:9-10: 'Thou hast redeemed us by Thy blood . . . and made us unto our God kings and priests,' and Rev. 20:6: 'On such the second death hath no power, but they shall be priests of God and of Christ,' apply to the entire congregation and must be understood that way, the clear language compelling us do so to understand them. The name 'priest' is common to all of us with all its powers and authority and privileges. What difference would it make if someone would cite the authority of thousands upon thousands of human authorities, all of whom would unanimously agree that only those properly ordained are priests? You still would have no Scripture proof but only the word of erring humans. But Peter's words are God's Word. They admit no other interpretation than that the one priesthood is common to all [Christians]." (XVIII:1360sq.)

Riches and Privileges of the Universal Priesthood

"A Christian is holy in body and soul, whether he be a layman or a minister, man or woman. Whosoever teaches differently blasphemes Holy Baptism, the blood of Christ, and the grace of the Holy Scripture. To be a Christian has far-reaching and important implications. God thinks more of him than of the Sacrament. For the Christian was not made for the sake of the Sacrament, but the Sacrament was instituted for the sake of the Christian. We are priests, which means that we are much more than kings, because the priesthood makes us fit to appear before God and to pray for others. For 'He will fulfil the desire of them that fear Him; He also will hear their cry and will save them.'" Ps. 145:19. (XIX:998.)

"The 'beauty of holiness' ascribed to God's people in Ps. 110:3 is a reference to the costly garments and ornaments worn by the Old Testament priests (see Ex. 28:2). By means of this expression the Psalmist declares the subjects of the King, that is, the Christians that believe in Him, to be priests, one and all. He is referring to a new and different priesthood than that of the Levites, who alone had priestly honors and office among the Jews. He pictures the Christians, dressed in their priestly garments, gloriously and beautifully bedecked, ready to bring their sacrifice and to worship. The Psalmist attributes this priestly office and comeliness to the people of the New Testament, the Christians. He states that their worship shall be a beautiful, glorious priesthood, coming from such as stand perpetually before God and bring nothing but holy sacrifices. He honors them with the most exalted, divine glory and honor. Before God and man there is no greater name and fame than to be a priest. This honor he here ascribes to all Christians, that they, as true priests, are beautiful in the sight of God and serve Him by true, holy worship." (V:995.)

As spiritual priests all Christians have the Office of the Keys. That is, every true Christian may instruct others in the truths of Holy Scripture, may sit in judgment on sermons and doctrines proclaimed by others, may absolve or retain sins, baptize, administer Holy Communion, intercede for others in prayer, call pastors and teachers, and exercise any other functions of the priesthood. Luther emphasizes this fact when he introduces each Chief Part of the Small Catechism with the words: "As the head of the family should teach it in a simple way to his household." If the head of the family happens to be a woman, she has the privilege and responsibility to function as the priest in her home (II:946; X:1575).

The Universal Priesthood and the Ministry

The priesthood with all its rights and duties is the prerogative of every Christian. For that very reason no individual believer has the right to exercise the public functions of the ministry unless the entire congregation authorizes him to do so, for otherwise he would usurp that which belongs in an equal measure to all the others. Luther: "Although we are all priests, we cannot, because of that, all preach or teach or govern the church. We must elect someone from the entire group of priests to whom such an office can be entrusted. Whosoever has such

an office is not a priest because of the office, for we are all priests, but he is a minister serving all the others. And when the time comes that he can no longer preach and serve in the ministry, he returns to the general group and hands his office over to someone else and is again a lay Christian. In this manner we must differentiate between the ministry and the common priesthood of all baptized Christians." (V:1037.)

"We elect pastors and give them charge of the Sacraments in the name of the congregations so that we can record who has been baptized and that everything may be done in an orderly fashion. However, this is not the priesthood in itself, but a common public office to which those who are already priests, that is, Christians, are set apart." (Vol. IX:1175.)

Obligations of the Priesthood

God did not make us spiritual priests in order that we might glorify ourselves and be filled with false pride. Nor will He tolerate laziness in those who serve Him. We must not be "slothful in business, but fervent in spirit, serving the Lord," Rom. 12:11. As spiritual priests we pray for ourselves and others; we offer ourselves to God, bearing in mind that the sacrifices which are pleasing to Him "are a broken spirit; a broken and a contrite heart," Ps. 51:17. When we worship, we join heartily in the singing of our beautiful hymns. Through our chosen representative, the pastor, the called and ordained servant of the Word, we teach and preach and pray in public, just as we ourselves worship in private whenever and wherever the opportunity presents itself. We engage in mission work at home and abroad. We support our local congregation and our Church institutions with our prayers and our means. We set a good example to others in our daily lives. These and many other things are our obligations as spiritual priests. Strictly speaking, they are privileges rather than responsibilities.

As we ponder the blessings which God has showered upon us and all Christianity through the Reformation, let us also meditate upon our priesthood and how we have used or abused it. "Let us hold fast the profession of our faith without wavering; and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching," Heb. 10:23-25.

Reformation Still Concerns the Individual

A Report from Europe

By PROF. M. J. NAUMANN

Springfield, Ill.

The mutilated carvings at the top of the choir stalls of Christ Church in Oxford brought us very close to some of the events of the Reformation in Europe. The top of these stalls was cut off to accommodate the stage set up in this church for the trial of Cranmer, Ridley, and Latimer, who suffered martyrdom as Protestants under Bloody Mary of England in Oxford in 1555. In that church, too, one could see the notch cut into one of the stone pillars to hold the platform on which Cranmer stood chained to the pillar. There this martyr, who had at first recanted, renounced his weakness and re-confessed his faith. Not far from Christ Church a cross in the street pavement marks the spot where first Ridley and Latimer and later Cranmer were burned at the stake.

In all of Europe there are many such monuments and reminders that tell of the heroic struggle which followed Luther's call to repentance and to the Word of God. Many such are behind the Iron Curtain and now not to be visited by Lutherans from the West. Castles and churches, ancient crypts and crumbling walls, houses and streets, speak to the traveler of days gone by and of great battles fought and won. But, thank God, the dead monuments are not the only testimony to what God once did in Europe through Luther and the Reformation! Indeed, many and varied were the storms political and theological that raged against the Gospel, which by God's grace had gone out from a monk's cell into all the world. In this fray it sometimes seemed that even the church of the Reformation in the Land of the Reformation would be only an historic marker for the event of October 31, 1517, but "God's Word and Luther's doctrine pure" had blessings and power for many more generations. Today we witness and hear on both sides of the Iron Curtain and in other countries of Europe not only now and then an echo of the Reformer's words and works, but right along many voices raised in clear and definite confession to the old faith.

The men commissioned to attend the free conferences with European theologians in France, Germany, and England heard fine testimonies in at least half a dozen languages from many countries in Europe. Men of high academic standing and of fine culture with sincere anxiousness discussed with the men from "Missouri" the most basic tenets of the Reformation. Not that liberalism in theology is dead. There is much of the old rationalism in new philosophic dress parading as scientific theology, but it is very significant that such new theories and propositions are vigorously attacked by the pastors and professors of the "Landeskirche" itself. Not that orthodoxy in such Scriptural purity and simplicity as God has given us in America to have for more than a hundred years is now the theology of the Lutheran churches of Europe, but under God's blessing the testimony of our representatives has helped to a degree to influence the thinking and the confessional attitude of many clergymen in Europe. The revival of genuine interest in the Holy Scriptures and in the Confessional Writings of the Lutheran Church, the founding of theological seminaries independent of the universities, the training of thousands of catechetes and lay workers for work among the people, these and many more signs tell us that in spite of the small actually active percentage of the great number of nominally Lutheran members the leaven of the Reformation is still working powerfully throughout Europe and especially in Germany, defeated and divided as it is.

An indication that many in Germany are still, or perhaps are again, appreciating the rich heritage of the Reformation was the *Kirchentag* in Berlin this past summer. Literally thousands and hundred thousands of men, women, and young people converged on the two-zone city of Berlin to join in one of the most stirring church demonstrations of our time. In the Olympic stadium and in the adjoining *Maifeld* about 300,000 gathered to listen, to sing, to confess, and to pray. The press has brought some of the pictures of this convention. Eyewitnesses, however, tell that they could not but feel that there was more than just a mass meeting of church people. The people who gathered wanted to be the Church of Christ the Lord. Certainly, both the time and the place gave the meeting some political significance, for it was held under the motto: *"Wir sind doch Brueder!"—"We Are Brethren Nevertheless!"* This motto was to emphasize the unity between East and West Germany in spite of the Iron Curtain. There is no doubt that this "Day of the Church" was especially important to those in the East. When at the main mass meeting the public address system asked all

se from the Russian Zone to wave ir handkerchiefs to indicate their sence, suddenly the great stadium med filled with white waving flags. observers it was also clear that the ssure on the lives and consciences the people under the Soviet rule d made many Christians more ready hear and more willing to act for ir faith. All during the convention, ich lasted from July 11 to 15, many blic services were held, public Bible sses and discussions were conducted erywhere, and always the attendance s such that the facilities could not commodate the crowds.

This also the men attending the d Boll conferences know from their rsonal contacts that there are hun-eds of sincere pastors trying to give eir people the one thing needful. ur hearts go out to these men, many nding in daily danger of arrest and death or Siberia. We can sympa-ize with them in their anxiety and ncern for the souls of their un-anageably large congregations, but ur wishes and prayers are that above l they may learn to preach Law and spel and to apply both in their work nong their members. For time and ain sermons are preached by honest d diligent theologians which lack thing in rhetoric, popular approach, d dignity, but have not the clear-cut stimony to Christ, the Savior of nners. The commissioners of our nod were privileged in the past years d also in the past summer to point t to the men in conference with them me of the basic needs of a really utheran Church. As in the past years, t only the testimony of our own en, but also the voice of our brethren the Lutheran Free Churches and, hat is to be appreciated still more, e confession of an ever-increasing umber of Lutheran pastors and pro-ssors to a Scriptural position, was eard in the free conferences held nder the auspices of our Church.

Nominally the Lutheran churches of urope count many million members. Ve who are so easily impressed by tatistics may rejoice at such figures nd may count them as signs of the pirit of the Reformation, but actual xperience and direct information each us again the truth that the eformation was not and is not a mass novement, but rather a turn of the ndividual to the truths of the Holy criptures. We know that Luther's ame can rightly be quoted as that of ne man who taught the world the worth and dignity of the individual nan. For that reason, too, we Lu-herans claim and proclaim the merit f Luther in respect to the birth of ur nation and our democracy. But his stressing of the worth of the indi-idual is more than a movement for ocial or political emancipation; it is most of all and first of all the recognition and application of the simple divine truth that God loved the world not only as the sum of sinners, but that God in Christ Jesus loved each individual soul and accepted Christ's sacrifice for each and every sinner. Luther "saw heaven open and heard all the angels singing" when by the Word and the Spirit this truth became his faith.

In this sense every believing Christian is a living reminder of the grace that was granted our world through the renewal of the Gospel light. In this sense we need many more men and women today that are ready to be individual, living testimonies to the great principles of the Reformation. Every individual Lutheran must learn to stand up in defiance of all lies and liars and witness to the truth in word and deed, whether in a mass meeting of many thousands or in seemingly lonely accountability. "Here I stand" squarely on the Scriptures. "I cannot do otherwise!" There is no other salvation, except by faith. "God help me!" By grace alone I have and hold this faith. "Amen!" It's the truth of God and nothing but the truth. This is Lutheranism, this is the faith I must confess personally: Scripture alone, grace alone, faith alone.

Valparaiso University Guild Looks Back on Two Decades of Service

By ANNE L. HANSEN

National President, 1948—51

On April 13, 1931, 25 Lutheran women met in Valparaiso, Ind., to form a national women's auxiliary for Valparaiso University. This was an extraordinarily ambitious undertaking, for at that time our country was caught in the grip of a most disastrous depression. Valparaiso University had been under Lutheran administration for approximately six years. The enrollment was low, the physical facilities of the school were shabby and outmoded, and the financial resources of the Lutheran University Association were alarmingly meager.

In the face of these and other disheartening factors the organization of the National Women's Committee of the Lutheran University Association was effected. Six years later the group adopted the name by which it is now known: Valparaiso University Guild. The annual convention of the Guild, held on the campus of Valparaiso University September 28, 29, and 30, 1951, paid tribute to the founders in a special twentieth-anniversary celebration.

The record of the Guild is one of service to Valparaiso University and to the Church, for the Guild is dedicated to the noble cause of Christian higher education. Seventy-five chapters have been organized in eleven States and the District of Columbia, with a total membership of 5,800. Five State units function as valuable divisions of the national organization. An official organ, the *Guild Bulletin,* appears twice a year and is mailed to all members. Nine field secretaries carry on a comprehensive expansion program under the direction of the executive secretary, Mrs. C. R. Heidbrink.

During the twenty years of its existence the Guild has contributed substantially to the restoration and maintenance of Altruria and Lembke Halls. It has presented to the University gifts of silver, linen, and china; it has given pictures, shrubbery for the campus, books for the Guild Book Nook in Altruria Hall, and special furnishings for prayer chapels in the dormitories. Twice during these years all Guild receipts were applied to the current needs of the University. All dues regularly flow into the Current Fund of the Lutheran University Association.

In 1941 the Guild adopted as its first major project a five-year campaign to raise $75,000 to be applied to the cost of a new dormitory for women. The dedication of Guild Hall in 1947 brought this undertaking to a successful conclusion, with a total Guild contribution of $98,255.80.

Valparaiso University — the only university in The Lutheran Church — Missouri Synod — has long felt the need for adequate worship facilities. Four years ago this urgent need impelled the Guild to begin a special Prayer Chapel Project. In 1951 this undertaking was completed, with receipts well in excess of the original $100,000 pledge. All Memorial Wreath contributions continue to flow into the Chapel Fund; all other receipts for 1951—52 have been earmarked for the Current Fund.

The Guild's contributions to the university may be charted on an almost unbroken upward arc from the sum of $3,992.86 for the year 1935 to an all-time high of $45,893.73 for 1949—50. Receipts for the fiscal year ending

June 30, 1951, totaled $41,780.13. Contributions during the Guild's twenty-year history amount to $348,418.

The 1951 Guild Convention opened with the biannual meeting of the executive board on Friday afternoon, September 28. On Friday evening, convention guests attended a special presentation of the Lutheran Laymen's League film "Venture of Faith." T. G. Eggers, Film Director for the L. L. L., spoke briefly at this time. After the showing of the film there was a social and fellowship hour in Altruria Hall.

Dr. Walter E. Bauer, Dean of the Faculty of Valparaiso University, spoke at the Saturday matins on the convention theme: "And the Lord shall guide thee continually," Is. 58:11, President O. P. Kretzmann gave his annual Report on the University in the business sessions, and Miss Louise Nicolay of South Bend, Ind., Guild Historian, presented her recently published *History of the Valparaiso University Guild.* Mrs. Walter A. Hansen of Fort Wayne, Ind., presided at all the sessions.

Three hundred and sixty guests attended the convention banquet on Saturday evening. Addresses were given by Mrs. W. N. Hoppe, Mrs. H. A. Eberline, the Rev. Theodore Andres, the Rev. Karl Henrichs, and Dr. O. P. Kretzmann. Messages of congratulation were read, and guests of honor were introduced. Mrs. Frank Schumm of Toledo, Ohio, served as toastmistress. The Chapel Choir, under the direction of Dr. M. Alfred Bichsel, presented a brief closing service in song.

After the banquet a vesper service was held in Immanuel Lutheran Church. The Rev. O. W. Toelke served as liturgist. Dr. Kretzmann delivered the sermon and officiated at the installation of the newly elected officers: Mrs. E. T. J. Birner of Mattoon, Ill., president; Mrs. Wm. A. Drews of Buffalo, N. Y., first vice-president; Mrs. L. A. Oehmke of Detroit, Mich., second vice-president; Mrs. E. V. Bartholomew of South Bend, Ind., secretary; Mrs. William Steinfeldt of La Porte, Ind., treasurer.

A breakfast in Altruria Hall on Sunday morning and an impressive academic service in the University Auditorium brought the convention program to a close. The Rev. Richard Jesse of Milwaukee, Wis., preached the festival sermon. Dr. Kretzmann served as officiant. Music by the Chapel Choir, under Dr. Bichsel, and the University Choir, under Prof. Richard Schoenbohm, enhanced the beauty of the service. The members of the University Senate appeared in academic robes.

RETROSPECT AND PROSPECT

1925—1950—1975

By J. H. C. FRITZ

1925

Twenty-five years ago our Synod had 600,000 communicants, was represented in Brazil and Argentina, South America, and had a few missionaries in India and China. Our congregations at that time grew from within, but little from without. The total number of adults added by confirmation at that time amounted to only 4,806.

But the Church has the call from God to evangelize the world. The Word which God has entrusted to us, especially the Gospel, and preserved to our Synod many years in its truth and purity we should not keep to ourselves, but also make it known to others. For this purpose, however, we needed workers.

In 1925 our seminary at St. Louis had become too small. Our preparatory schools and teachers' seminaries needed to be developed for larger production. Our Synod decided to ask its members to contribute four million dollars in order that we could expand. God made the hearts of our Christians willing, so that we received one million dollars beyond our goal. The St. Louis Seminary, costing $2,750,000, was built on a 71-acre tract not far from Forest Park, St. Louis, and our other institutions also benefited from the collection.

1950

What a different picture twenty-five years later, in the year 1950! Our Synod had doubled its communicant membership to 1,211,000. The number of adult confirmations had greatly increased from year to year. In the year 1950 alone they numbered 25,564. The number of our workers, pastors and teachers, increased; our home mission field was better supplied; and our foreign fields were expanded to Hawaii, Mexico, Central America, Guatemala, Panama, Philippine Islands, Japan, New Guinea, Africa, and just recently to Venezuela, South America.

At this writing (September 19, 1951) the new school year opened at our seminary at St. Louis with an enrollment of not so very far from 700, of which number almost 600 are in residence. The original buildings were designed to house 390 students. Not very long after the dedication in 1926 we were already in need of more housing facilities.

The place became so crowded that a few years ago three apartment houses had to be bought to house professors, instructors, and students. At present a building (Graduate Hall) is being erected, but that will not relieve the dormitory situation. Our seminary at Springfield is filled to capacity, and our teachers' colleges and preparatory schools have a large enrollment. In recognition and appreciation of God's blessing our Synod has decided that in 1952 a collection of ten million dollars be lifted to take care of the larger work which the Lord has given us to do.

1975

What will be the picture in 1975? Our Synod has grown and been greatly blessed during its past history. Not in spite of the fact that it strictly adhered to the Word of God, but *because* of that fact. If we by the grace of God continue to remain loyal to God and His Word, the Lord will continue His blessings to us, and we shall not lose our spiritual blessings and disintegrate, as others have done who have broken away from God's Word.

Even unto us the Lord says, as He did to Joshua: "This Book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: *for then thou shalt make thy way prosperous, and then thou shalt have good success.*" Joshua 1:8. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:57-58.

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Matthew 13:31-32

Another parable put He forth unto them, saying: "The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

Specially bound copies of the Bible were given to 660 Fourth Class men at the United States Military Academy at West Point on September 30 by the 126-year-old American Tract Society. It was the eighty-second such presentation in the history of the society.

HILL MISSIONS IN INDIANA

By RUSSELL C. PROHL

Mission Federation Chairman

rk in the Hill Missions of south-entral Indiana is still characterized bus transportation, evangelistic ces, vacation Bible schools, and ually large numbers of Baptisms.

The Chapel and Community Center at Medora

eport made to our Mission Federa- by the Rev. Norman Gardels, re leaving for his new field in kson, Miss., bears this out. The t of his endeavors is shown by the Baptisms he performed in two years' e at Leesville and Sparksville, Ind., the fascinating stories he tells ut some of these Baptisms are th quoting word for word.

Baptisms at Sparksville

"On August 7 your missionary bap- d an elderly man, age 79, at his log in home in the hills. He had never is long life been a member of any rch and with tears of joy over Baptism expressed his gratitude to d for having sent him a messenger he true Gospel and thus leading him he hope of salvation through Christ us. His exclamation at Baptism s: 'Now I'm ready to die, because elong to Jesus.' He was also taken o communicant membership and re- ved the Lord's Supper for the first e in his long life. Surely a proof of Gospel's power.

"In a very impressive ceremony at therie Creek on Sunday afternoon, gust 7, your missionary immersed young man and his wife. Having en fully instructed in the doctrines the Lutheran Church as taught in ther's Small Catechism, they were nvinced that we in the Lutheran urch were a true visible Church and sired Baptism and membership; wever, the man had always felt a sire to be immersed, and since he adily agreed to our full doctrine of ptism, your missionary baptized him cording to his desire. With the par- ts and children as witnesses, the remony was performed on the creek nk, and then pastor and couple alked into the water where they were immersed in the name of the Father, the Son, and the Holy Ghost. Truly, this was a happy day for the couple, and on that evening they were formally received into communicant membership. Four of the children of this couple had already been baptized in the church, and on September 18 the remaining two children were baptized. Another whole family for Christ; again the power of the Word is seen.

"On the afternoon of August 21 your missionary baptized and received into communicant membership a man who will be 81 on his next birthday. This man had been instructed at the same time his son and daughter-in-law were instructed, but could not quite see that he should be baptized and confirmed in his old age. His son and daughter-in-law became members of the church, however, and in less than three months the son died from a severe heart condition. After the son's death the aged father realized more than ever that he had been wrong in not being baptized and therefore made his request to the pastor that he receive the Sacraments of the Christian Church in order to fully prepare himself for meeting his Savior, which is not too far off."

Baptisms at Leesville

"In the spring of this year your missionary baptized two young mothers and their ten children at an impressive service in the new chapel. Something to add to the service was the fact that the last little boy to be baptized, age five, suddenly became frightened by the people in church and refused to be baptized. All that your missionary, his wife, and the mother did would not change the mind of the little fellow; so finally the service was concluded without his being baptized. However, when the congregation had left the church, the boy was very willing to be baptized and was."

From this report of Missionary Gardels it is evident that the "gathering-in" process continues in the hills of southern Indiana. In the mission field where a full-time Lutheran missionary first went to work just 12 years ago, 400 souls have now put on Christ in Baptism. However, because of these 400 souls a definite change has taken place in the missions. Much of the time of our two missionaries is now devoted to the care of a flock that has already been gathered. A growth in Christian faith and life is evident, and along with it has come a gradual introduction of Lutheran forms and customs. The use of an altar, a candle, or a cross ten years ago would have closed to us every door in this widespread field. Today all four missions have altars and altar appointments. On September 9, when the Rev. Vernon Harley was installed at Leesville, the officiating clergy wore robes. This was the first appearance of clerical garb in the town of Leesville, but the people were not offended by a custom which they once hated as "Catholic."

Although two busses are still used to bring in both children and adults, more and more of the people are coming to church in private cars. At the installation of Pastor Harley at Sparksville, parking space was at a premium.

The Indiana Hill Missions now present a twofold challenge to the Lutheran Mission Federation of south-central Indiana, and to its two full-time missionaries, the Rev. Raymond Ernst of Medora and Weddlesville, and the Rev. Vernon Harley of Sparksville and Leesville. The first challenge is to make use of every available means to nurture saved souls. The second challenge is to move out beyond our present boundaries in order to reach more hundreds of the unconverted hill people to the south and west of our present stations. Under God's continued blessings we shall accept this challenge.

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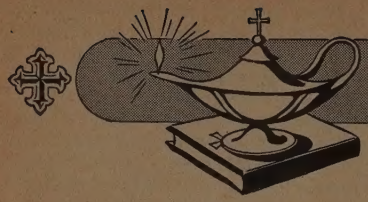
The average Nigerian earns about four cents a day — in U. S. money. Last year our Christians in Nigeria (7,061 communicants) gave over $40,000 for church work. This is roughly 40 per cent of their income. How near could American Christians come to this proportion of giving if they tried?

The Chapel at Leesville on the Sunday When Pastor Vernon Harley Was Installed



Editorials

The WITNESS Watchword: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."—1 Peter 2:9

Where Is God a Fortress?

What a question! Why, God is my Fortress, my Rock, my High Tower, right where I am. I don't have to look around for Him. I couldn't see Him if I did.

How, then, is God a mighty Fortress *for you?* Just when you tell yourself that He is? Just when you shout the Battle Hymn of the Reformation at the top of your voice and while the afterglow of enthusiasm hangs on?

Psalm 46 is one of the "Mighty Fortress" Psalms, but there are others too. Look at Psalm 31 for a moment. "Thou art my Rock and my Fortress, therefore for Thy name's sake lead me and guide me." Psalm 92 is another: "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing, to show that the Lord is upright; He is my Rock, and there is no unrighteousness in Him."

Do you see those big ideas in there? God is our Rock, when we declare His *name!* The name of God is His whole meaning to us, the fact of His being our Father through the saving work of Jesus Christ, His Son, and His sending of the Spirit into our hearts. That name of God gets told in the house of God, in the company of His children. Hence God is our Fortress as we ponder the Gospel of His Christ and as we tell His story to one another in our Christian congregation.

It's mighty fine to think of doughty Martin Luther challenging empire and Church and revealing a courage superhuman in origin. But isn't it wonderful that today's Christian can find that same Lord and Rock in the Gospel and strengthen faith and be strengthened in it in the company of his fellow Christians!

The Royal Priest Lives the Stewardship Life

Thanksgiving Day comes in November. On that day we pray: "Praise, glory, and thanks be unto Thee, Heavenly Father, for the manifold blessings which Thou hast bestowed upon us during this year. Thou didst give us the early and the latter rain in due season, so that the earth brought forth its precious grain for the maintenance of man. Thou didst shield and guard us against all dangers that surrounded us by day and by night. Thou didst hold Thine almighty hand over us, so that no evil came nigh our dwelling. Thou didst keep us by the Spirit in the true faith in Thy beloved Son. Innumerable, O Lord, are the gifts of Thy loving-kindness towards us." Indeed, all that I am and have are God's gifts so free; each one of us must say that, and so we continue in our prayer: "Accept our humble thanks for all. We are not worthy of all the mercies that Thou hast bestowed upon us. What shall we give in return? All that we are, all that we have; accept it, O Lord, unto Thy praise and glory now and forever."

There is a very close connection between Thanksgiving Day and the stewardship life of God's royal priest, who declares: "All that I am and have — Thy gifts so free — in joy, in grief, through life, dear Lord, for Thee!" These words of the Christian poet express the fundamentals of Christian stewardship. They confess that God owns all things; man owns nothing. Man is merely a servant whom God employs to manage certain of His affairs, as Joseph was a steward in the house of Potiphar (Gen. 39:1-6). The Bible says: "The Lord maketh poor and maketh rich; He bringeth low and lifteth up" (1 Sam. 2:7). "Every man also to whom God hath given riches and wealth and hath given him power to eat thereof and to take his portion and to rejoice in his labor; this is the gift of God" (Eccl. 5:19). St. Paul says: "What hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?" (1 Cor. 4:7). These passages are clear. We are stewards, under God, of all we are and have and do. And for all we give Him thanks on Thanksgiving Day, indeed, on every day of our life.

This fact is to be brought home to us by the monthly emphasis for November according to the co-ordinated parish program, as outlined in *Parish Activities.* Stewards we are, and, says Paul, "it is required in stewards that a man be found faithful" (1 Cor. 4:2). We recall the words of our Lord: "Who, then, is a faithful and wise servant whom the Lord hath made ruler of His household? . . . Blessed is that servant whom the Lord when He cometh findeth so doing" (Matt. 24:45-46). Yes, the Lord will come; may He find us faithful and wise stewards, giving thanks always, not only with our lips, but with our hands, yes, more than that — with our entire life. Nothing less will do; our life must be *the stewardship life!*

Chalcedon

Fifteen centuries have passed since the Council of Chalcedon met in the year 451. This council was of such importance with regard to the doctrine of the two natures and the one Person in Christ that it deserves due recognition in this anniversary year. Various teachers had arisen who taught falsely regarding the natures and the Person of Christ. Some denied the true deity of Christ; others His true humanity. Some denied the personal union of the two natures, the human and the divine, in one Person; others fused them into one, which, after the fusion, was considered neither fully human nor wholly divine. The Council of Nicaea (325) declared Christ divine; the Council of Constantinople (381) declared Him truly human; the Council of Ephesus (431) declared that Christ is one in Person; the Council of Chalcedon (451) declared that He is two in nature. Thus the doctrine of Christ was formulated as we have it today in the Nicene and the Athanasian Creed.

The controversy which was settled at Chalcedon was precipitated by Eutyches, the abbot of a monastery near Constantinople, who taught that after the incarnation Christ had only one nature. He also held that the body of Christ, which is the body of God, is not consubstantial with our own. After a synod at Constantinople (448) had condemned

yches, but a council at Ephesus (449) had reversed the vious decision, the Ecumenical Council of Chalcedon nulated the definitions of the natures and the Person Christ which have always been regarded by the Latin, ek, and conservative Protestant Churches as the correct lical presentation of the doctrine concerning the human the divine natures in the one Person of Christ. The dict as pronounced by the Creed of Chalcedon, later in arge measure embodied in the second part of the anasian Creed, follows:

"We, then, following the holy Fathers, all with one sent, teach men to confess one and the same Son, our rd Jesus Christ, the same perfect in Godhead and also fect in manhood; truly God and truly man, of a reason- e soul and body; consubstantial with us according to manhood; in all things like unto us, without sin; otten before all ages of the Father according to the dhead, and in these latter days, for us and for our salva- n, born of the Virgin Mary, the Mother of God, according the manhood; one and the same Christ, Son, Lord, Only- gotten, in two natures, inconfusedly, unchangeably, in- isibly, inseparably, the distinction of natures being by no ans taken away by the union, but rather the property of h nature being preserved, and concurring in one person d one subsistence, not parted or divided into two per- ns, but one and the same Son and Only-begotten, God the rd, the Lord Jesus Christ; as the prophets from the ginning have declared concerning Him, and the Lord sus Christ Himself has taught us, and the creed of the ly Fathers has handed down to us."

We thank God that His Holy Spirit led the Fathers thus formulate the true doctrine concerning the natures and e Person of Christ on the basis of God's own holy Word. is Jesus Christ, true God and true man in one Person, our divine-human Redeemer, in whom we trust for the lvation of our soul.

lleged Visions of Mary

An Associated Press dispatch from Rome has brought e astounding news that Pius XII in the course of 1950, so-called holy year, on three consecutive days prior to the rmal proclamation of the dogma of Mary's bodily assump- n into heaven, was favored with appearances of the irgin. The announcement of this miracle was reportedly ade on October 13 by Cardinal Frederico Tedeschini in address before pilgrims at the shrine of Our Lady of atima in Portugal. Each time, said the cardinal, the vision me at four in the afternoon when the Pope "turned his aze from the Vatican gardens to the sun."

In connection with the announcement the cardinal aised the questions: "Was this a reward? Was this a sign f divine sovereign pleasure for the definition of the dogma f the assumption? Was this a celestial testimony, authenti- ating the marvels of Fatima with the center, with the ead of truth and the Catholic magistracy? The three nings together?"

A psychologist would probably answer that the visions ere the result of an overworked imagination due to the xcitement in the Roman Catholic Church on the occasion f the announcement of the new dogma. But for the Chris- ian who knows his Scriptures this claim of having had isions of Mary assumes a far more sinister meaning. It eminds him of the warning of Jesus, Matt. 24:24: "There hall arise false Christs, and false prophets, and shall show reat signs and wonders; insomuch that, if it were possible, hey shall deceive the very elect," and even more so of St. Paul's words in 2 Thess. 2:3-4: "Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

The issues between the Church of the Reformation and the Roman Catholic Church are still the same today as they were in Luther's time. Rome still presumes on her own authority to lay down what is saving doctrine and conjures up the spirits of the saints to fortify her conscience-binding claims.

The End of a Great Mission Enterprise

Dr. Franklin Clark Fry, president of the ULCA and treasurer of the Lutheran World Federation, has announced that the former German mission properties in the state of Israel, with the exception of two in Jaffa and Haifa, have been turned over to the Israeli Government for a consideration of $1,590,000. Israel, through the conclusion of these negotiations, becomes the owner of fourteen properties which were taken from German mission societies at the outbreak of World War II ten years ago and appraised to have a value of $15,960,000. While this evaluation, due to inflationary conditions in the country, may be misleading, nevertheless, the Jewish state is receiving a bargain.

Involved in the agreement is the Syrian Orphanage at Jerusalem, an institution whose excellent work was favorably known throughout the world. It was founded in 1860 by Ludwig Schneller, who, with his son of like name, remained in charge of the orphanage for almost a century. Many hundreds of Arabs received technical training there besides taking part in Bible classes, daily worship, and Sunday services. Christianity made a sizable impact on the followers of Mohammed through the Syrian Orphanage. It is indeed an occasion of sorrow that this great enterprise has now definitely been terminated.

The Plight of These United States

Who can pass over lightly the increase in crime which has become apparent during the last months? Investigations into the activities of large-scale gamblers, of political appointees even in high places, and of greedy business and professional men have revealed an alarming lack of morality in a wide area of society.

Two types of people may be involved in these scandals. Some have no connection with any church whatsoever. Others may, at least nominally, be linked with a religious organization. The former may generally be assumed to have had at least an elementary education in our public schools, with its character training. The present experiences are proof that character training alone fails to keep people on the straight and narrow path.

As to those who profess connection with a religious organization and yet yield to crime, it is plain that whatever their religious training may have been, it did not become a sufficiently vital force for a righteous life.

Our Lutheran Church, especially in late years, has been making strenuous efforts to make Christian faith of its membership reflect itself in Christian living. This is the only solution for the notorious ills of crime which plague the world today. But the wholehearted co-operation of our entire membership is needed.

Ministerial and Teacher Training Program Shows Increased Enrollments

By MARTIN J. NEEB

Executive Secretary, Board for Higher Education

Annual reports filed with the Board for Higher Education by Synod's 14 colleges and seminaries indicate an increase of 215 students over last year's enrollments and add up to a grand total of 4,286 students in Synod's system of ministerial and teacher training. Seminary enrollments are up by 78 students; teachers' colleges by 14; and the preparatory colleges by 123.

The increase in students preparing for the ministry and the teaching profession is actually considerably larger than the net increase of 123 indicated by the total enrollment figures at the preparatory institutions. In these colleges many "general education" students have been replaced by professional students, so that the actual increase of professional students at the preparatory colleges is 211. The increase of professional students consists of 59 more teacher training students and 152 additional ministerial students at this level. This year only 11.7% of all enrollments are "general education" students. This compares with 16% two years ago.

ENROLLMENTS: PREPARATORY SCHOOLS

	Total Enrollment		Professional Enrollment	
	Sept. 1950	Sept. 1951	Sept. 1950	Sept. 1951
Austin	87	104	70	90
Bronxville	235	267	93	121
Concordia	138	130	126	113
Edmonton	104	108	47	46
Fort Wayne	232	268	232	268
Milwaukee	303	312	292	305
Oakland	234	220	109	135
Portland	108	122	68	99
St. Paul	274	324	226	269
Winfield	476	459	331	359
TOTALS	2,191	2,314	* 1,594	† 1,805

* Of these, 394 are teacher training students

† Of these, 453 are teacher training students

The Teachers' Colleges

The very slight increase in enrollment at the teachers' colleges is due to the fact that housing accommodations and other facilities at these institutions were already fully used and overcrowded last year. At River Forest many additional applications (of women students) for admission had to be declined this fall. Both teachers' colleges will operate at top capacity again this year.

In addition, the Winfield, Kans., enrollment includes 171 teacher training students. These are being made available after two years of training.

The pre-teacher training programs authorized at four of the ministerial colleges also show healthy enrollment increases. Altogether, no fewer than 453 teacher training students (compared with 394 last year) are enrolled in the ten ministerial preparatory colleges. Including these students in the preparatory colleges, Synod will have a total of 1,388 students in training for parochial school teaching.

Synod may also expect a significant increase in the number of graduates becoming available. According to present indications the teachers' colleges will furnish 115 men and 70 women graduates during the coming year. These are in addition to approximately 60 women graduates expected from the Winfield program. The figures represent a total increase of about 45 graduates over last year's production.

ENROLLMENTS: TEACHERS' COLLEGES

	1950	1951
River Forest	557	555
Seward	323	* 380
TOTALS	880	935

* Of these, 11 are ministerial students

The Theological Seminaries

Enrollments at both theological seminaries are so large that they cannot be properly accommodated.

At St. Louis, two apartment houses have been purchased to house approximately 100 students who cannot be crowded into existing dormitories. The classroom situation will be slightly improved when the graduate school building, now under construction, is complete, but no satisfactory solution is in sight until the senior college takes away an entire class of approximately 200 men and an additional dormitory is constructed with funds from the "Conquest for Christ" fund.

At Springfield some housing relief will be gained when the new dormitory becomes available this fall; but the avoidance of classroom overcrowding and proper provision for administration and library facilities are dependent upon a successful completion of the "Conquest for Christ" effort.

ENROLLMENTS: THEOLOGICAL SEMINARIES

	Total Enrollment		Vicars		Graduates	
	1950	1951	1950	1951	1950	1951
Springfield	382	363	65	54	33	7
St. Louis	569	666	74	85	66	7
TOTALS	951	1,029	139	139	99	15

Grand Total of All Enrollments

The Church has every reason to be grateful for the large enrollments which fill her colleges and seminaries beyond normal capacity and which are sufficient to meet her needs in the immediate future. Supplying proper facilities to train this large number of students is the immediate task. Most serious overcrowding is on the campuses of the seminaries and the teachers' colleges.

If the Church requires well-trained men and women in its ministry and its teaching profession, more adequate facilities must be provided at practically every college and seminary now operated. A successful completion of the "Conquest for Christ" effort will supply these needs.

TOTAL ENROLLMENTS

	September 1950	September 1951
Theological Seminaries	951	1,02
Teachers' Colleges	929	94
Preparatory Colleges	2,191	2,31
TOTALS	4,071	4,28

The SYNODICAL SCENE

Theological Seminaries Begin Year with Record Enrollments

On Wednesday morning, September 19, Concordia Theological Seminary, St. Louis, opened its 114th academic year with appropriate exercises in which the largest enrollment in its history was announced. Friends and visitors filled the chapel to near capacity. Following the singing of the traditional opening hymn "With the Lord Begin Thy Task," Dr. L. J. Sieck, president, extended the school's welcome by addressing the assembly on Phil. 3:7-9. He emphasized the importance of a true knowledge of Christ for those who would be His ambassadors and urged the student body, in the face of recent events, always to uphold the code of honor which was theirs — "the righteousness which is of God by faith." As the watchword for the year he suggested Paul's memor-

vords: "I count all things but
r the excellency of the knowl-
f Christ Jesus, my Lord." The
sts were Profs. O. E. Sohn, A. von
Sauer, and Dean L. C. Wuerffel.
W. E. Buszin served as organist.
. G. Merkens, recently called to
in the Practical Department as
er in the field of Education, was
ted to the assembly, as were also
ev. Ed. Mahnke, newly appointed
or of Field Work, and Mr. Wm.
s, instructor in Greek.

his announcements at the close
exercises Dr. Sieck extended the
atulations of the faculty and the
l of Control to the following men
are celebrating anniversaries of
e in the Lord's kingdom this
l year: Dr. Wm. Arndt, thirty
on the faculty; Dr. Walter Roehrs,
Walter Buszin, and the Rev. E.
aleska, Librarian, twenty-five
since ordination; Prof. Alex
ert, thirty years since ordination;
Paul Reith, twenty years since
ation.

ean L. C. Wuerffel reported the
ving enrollment figures: IV-Year:
I-Year: 140; II-Year: 175; I-Year:
a total of 582 in residence. To be
d to this number are the seventy-
vicars and some fifty students
led in the Graduate School.

he 106th school year of Concordia
logical Seminary, Springfield, Ill.,
opened with a service in the new
ordia gymnasium and student
r on Sunday, September 9, at
M. Dr. G. C. Barth, Seminary
dent, delivered the opening ad-
s.

he graduate class is the largest in
history of the Seminary, number-
78, the next largest having been
ass of 46 in 1894. Among the new
ents enrolled there are two foreign
ents, a Mexican and a Japanese.
ty applicants for enrollment could
be accepted. A class of 58 is en-
d in field work for the coming
", four being on a special vicarage
nment in Japan.

Two new professors were installed
embers of the faculty in the open-
service, the Rev. Henry J. Eggold,
from Fort Wayne, Ind., and Prof.
d Kramer from St. John's College,
field, Kans. Professor Eggold will
upy the chair of Homiletics and
lish, and Professor Kramer will
h in the field of Systematic The-
gy. The rite of installation was
formed by the Rev. E. F. Tonn,
sident of the Central Illinois Dis-
t, who also preached the installation
mon. Dr. B. H. Selcke, Petersburg,
Secretary of the Board of Control,
wed as liturgist. After the service,
new athletic director, Arnold
gner, was introduced. Class sessions
gan Monday, September 10.

Aged Pastors Honored by Iowa West Convention

The tenth annual convention of the Iowa District West took place at the Walther League Camp on Lake Okoboji, Iowa, August 19—24, with Immanuel Congregation of Spirit Lake (the Rev. M. J. Ansorge) as host.

Much time and discussion were given to a revision and correction of the District handbook.

The salaries of the missionaries of the District were increased by 15%, which makes the basic salary $241.50 per month plus allowances for dependent children and car expenses. Full-time District chaplains will receive $375.00 per month plus car allowance.

The convention resolved to establish a Rural Life Commission, to be appointed by the Board of Directors; the Board was increased by two members — a pastor and a layman.

The anniversaries of four retired pastors were noted, namely, the fiftieth anniversary in the ministry of Pastor C. Lilie, the sixtieth of Pastors C. H. Jabker and H. Schwenck, and the seventieth of Pastor C. Runge. It was also noted that the father of Pastor Jabker was one of the original founders of Synod.

The President of Synod was represented by Second Vice-President F. A. Hertwig, who also preached at the opening service. The convention essay was delivered by Dr. J. H. C. Fritz of Concordia Seminary, St. Louis, on "The Christian Family." The Rev. Antonio Gianvittorio, a former priest in the Roman Catholic Church, spoke during an evening session.

Pastor G. W. Lobeck of Council Bluffs, Iowa, was re-elected District President. Also re-elected were the Vice-Presidents, Pastors Theo. Hoemann and W. H. Discher; Pastor Geo. A. W. Vogel, Secretary; and Mr. Waldo Weiss, Treasurer. KURT E. KLOPP

Central Illinois District Motto: "Lord, Direct Our Youth"

The opening service of the twenty-ninth convention of the Central Illinois District took place at Immanuel Church, Springfield, Ill., on August 26, and the Springfield Seminary was host to the assembly, August 26—30. During the convention, Dr. W. F. Lichtsinn, synodical Vice-President, presented a picture of the far-flung work of our church body, with its banners set up around the globe.

Throughout Dr. Erdmann W. Frenk's essay, "Co-Workers with God," special reference was made to lay leaders and church officers. He stressed particularly the status of lay leadership in Synod at large and in the congregation, the origin of the lay church officer, and the qualifications and training necessary for a good officer and an efficient service.

Discussion and resolution showed that the convention motto was not forgotten when it came to action in connection with the various agencies for Christian education, the newly established Camp Cilca, and the construction of a $160,000 chapel for the use of our young people attending the University of Illinois in Champaign. Special meetings on youth work were held, and separate conferences for pastors, teachers, and laymen.

Report on the mission work of the District was gratifying. Wholehearted support of the "Conquest for Christ" was urged.

One of the major accomplishments of the Central Illinois Convention was the adoption of the Rules and Regulations of the District, which are to compose its handbook. It seems that the most oppressive days of the summer were reserved for August 26—30, but the convention displayed its determination by sticking to its task until the last by-law found its proper place in this handbook.

President E. F. Tonn was returned to office, with Pastors A. W. Mueller and G. A. Lueck to serve with him as Vice-Presidents. Secretary and Assistant Secretary will be the Revs. H. E. Zimmermann and W. L. Stellwagen.

M. H. COYNER

Iowa District East Meets in a Tent

Under the alert leadership of Pastor E. H. Widmann, Trinity Congregation of Cedar Rapids, Iowa, serving as host to the 1951 District convention, provided a large tent for the meetings of this church gathering. Within this inclosure tables were set up throughout, with reservations for all delegates and room to spare for visitors. The rostrum from which the business was conducted was placed in the center of one side of the tent. This arrangement met with such approval that in accepting the invitation of Immanuel Lutheran Congregation of St. Ansgar for next year, the District added the suggestion that the same accommodations be made there if possible.

The opening service of the convention was held in Trinity's beautiful sanctuary, with Vice-President Dr. W. Lichtsinn, representative of the church at large, addressing the assembled congregation.

Action taken by the District included adding a thirteenth member to the Board of Directors: a Secretary of Adult Education; introduction of the practice of installing the newly elected or re-elected District officers; indorsement of the Ten Million Dollar endeavor of Synod, so ably advocated and represented by Dr. John C. Baur; a resolution to request Synod seriously

to consider establishing the Senior College in the State of Iowa in the event a new plant is built, and to give consideration to the offer made by the city of Monticello, Iowa. The convention called for the establishment of a Rural Life Commission, to be appointed by the Board of Directors, and adopted a resolution on Civil Defense.

Mindful of the fact that about one third of the congregations of the District are receiving subsidy, as reported by the Secretary of Missions, Rev. R. Young, the District advocated general reductions in such financial aid. Because of the stress of the times, however, a raise in the basic salary as well as the dependency and car expense allowance to workers in subsidized churches was resolved upon. In its obligation to the budget of Synod at large the previous ratio of 65—35 in dividing its budget income between Synod and District was nullified, the District henceforth obligating itself to a set portion of the synodical budget for each year.

Elections resulted in the choice of the Rev. Walter D. Oetting as President, the Rev. George Perlich as First Vice-President, the Rev. Fred Ilten as Second Vice-President, the Rev. Otto Schultz as Secretary, and Mr. Paul Schuetz as Treasurer.

A memorial address was delivered by the Rev. Theo. Hinck, commemorating the departure of Pastors R. G. Juengel and W. J. F. Zabel. A well-deserved vote of thanks was given the Rev. John F. Choitz, associate professor-elect of Concordia Teachers College, River Forest, and until now student pastor at the State University of Iowa in Iowa City, who delivered the essay on the doctrine of the Atonement.

I. G. KITZMANN

Ernest R. G. Hahn (June 30, 1894, Milwaukee, Wis., to August 4, 1951, Toronto, Ont., Can.), son of Ernest and Amelia Kranz Hahn; graduated Concordia Seminary, St. Louis, 1918. He served St. John's, Toronto, Ont., during his entire ministry; was active in the Lutheran Immigration Board (of which he was Executive Secretary for several years), in the Neighborhood Workers Association of Toronto, the Society for Mohammedan Missions, and the Upper Canada Bible Society. Through his efforts the Slovak, Latvian, Lithuanian, and Estonian churches were founded in Toronto. In 1918 he married Marguerite Damkoehler, Milwaukee, who survives with one daughter, two sons, two brothers, and one sister. Funeral at St. John's Toronto, August 7, conducted by the undersigned, with the Rev. A. H. Gallmeier, Peru, Ind., preaching.

GEORGE BORNEMANN

The Rev. William Frederick Suhr (June 1, 1887, Racine, Wis., to September 13, 1951, Chicago, Ill.), son of Teacher Charles and Anna Salamann Suhr. Graduated from Concordia College, Milwaukee, and from Concordia Seminary, St. Louis, 1909. Served as pastor of the Hood River, Oreg., parish from 1909 to 1911. Pastor of Redeemer Church, Highland Park, Ill., from 1911 to 1941. Pastor Suhr did supply preaching at First St. Paul's and at other churches in and around Chicago from 1943 to 1951.

Married Martha Luecke of Fort Wayne, who preceded him in death in 1921. Married Minnie Koch in 1924, who survives him. Other survivors are a daughter, a grandchild, a brother, a stepdaughter, a stepson, and two step-grandchildren.

Funeral services were held at First St. Paul's, Chicago, on September 15, with the undersigned officiating. Burial in St. Lucas Cemetery.

JAMES G. MANZ

Otto August Braem (May 10, 1892, Chicago, Ill., to September 2, 1951, Turtle Lake, Wis.), son of the Rev. Otto and Ida Falk Braem; graduated Concordia Seminary, St. Louis, 1916. Served at Town Easton, Marathon County, Wis., 1916 to 1921; Zion, Turtle Lake, and Immanuel, Clayton, Wis., 1921 to 1951; was Circuit Visitor for six years. In 1919 married Ella Richter, who died in 1931. In 1932 married Margaret Danniger, who survives with three sons, one daughter, three grandchildren, three brothers, and six sisters. Funeral sermon at Zion, Turtle Lake, September 6, delivered by undersigned, with the Rev. Otto Boettcher officiating at the altar and the Rev. George Fierke at the committal.

H. E. KLINKENBERG

Albert Dommann (May 11, 1863, Cottbus, Germany, to August 17, 1951, Omaha, Nebr.), graduated Concordia Seminary, Springfield, Ill., 1887. Served pastorates at Ireton, Iowa; Fairbank, Iowa; Westgate, Iowa; Langenburg, Saskatchewan, Canada; Pine City, Minn.; Buffalo, Nebr.; Rising City, Nebr.; Nebraska City, Nebr. In all congregations except the last two he also taught school. For ten years he was pastor for the aged in the Lutheran Home for the Aged, Omaha, Nebr. In 1887 married Eva Ruockert, who preceded him in death; is survived by two daughters and six sons. Services conducted at Omaha, August 20, by Dr. Lawrence Acker and at Rising City by the undersigned and the Rev. E. O. Potratz; burial in Immanuel Lutheran Cemetery, Rising City.

EDW. BECKLER

Frederick C. Eseman (February 26, 1877, Chicago, Ill., to October 2, 1951, Racine, Wis.), son of Charles and Barbara Kuebler Eseman; graduated Concordia Seminary, St. Louis, 1900. Pastor at Horton and Hancock, Minn., 1900 to 1901; St. Peter's, Coal City, Ill., 1901 to 1905; Trinity, Racine, Wis., 1905 to 1948, when he became pastor emeritus. In 1901 married Julia Nagel, Chicago, Ill., who survives with one daughter, two sisters, and three brothers. One daughter died in early infancy. Funeral services were held October 5 at St. John's, Racine, with Prof. C. August Hardt as preacher and the undersigned as liturgist. The Rev. Clarence C. Krueger conducted committal services at West Lawn Cemetery.

ARMIN C. SCHAEFER

Pastors and other group workers terested in materials on the fellowship the church in general and particularly missions and fellow Christians in fore countries will find help in the publicati of the Friendship Press, 156 Fifth Aven New York 10, N. Y.: **Now!** (35 cents) a digest-size periodical with short artic pictures, and study helps. **Forwa Through the Ages,** by Basil Mathe 1951, gives a review of mission hist from the first century on; a study gu has been prepared by John Leslie bingier (50 cents) which includes d cussion questions, devotionals, dramati tions, and readings; it suggests tie- with the work of our own denominati Another program guide entitled **C Church — A Fellowship** for junior h groups is by Sara Little (60 cents). T man B. Douglass has written **Mission America** ($2.00; paper, $1.25) to stimul to home missions in slums, cities, a suburbs, and calls upon lay initiati Materials stimulating to interest in La America are: the survey by George Howard, **We Americans: North and So** ($2.00; paper, $1.25); **The Traded Twi** by Robert N. McLean ($1.75; paper, $1.2 a novel for young people about Mexi **He Wears Orchids** by Elizabeth Mered Lee ($2.50; paper, $1.25), a collection character sketches of South Americ Christians; **Fun and Festival from t Other Americas** by Rose H. Wright cents), suggesting programs, games, dec rations, songs, and recipes; **Invitation Mexico** by Wesley Matzigkeit (50 cent a tourist guide with listings of church **Looking South** by Constance M. Hallo ($2.00; paper, $1.25) is a well-written a illustrated report of work and travel amo Christians in South America. A progra guide for seniors and young people f this book has been prepared by Ma Garland Taylor (50 cents). While the materials are prepared under interdenom inational auspices, they contain mu helpful material.

Breakfast Table Autocrat. By Richa Ellsworth Day. Moody Press, Ch cago, 1946. XIV+317 pages, 6¼×9 $3.00.

A Watchman on the Wall. By Wilbur Smith. Wm. B. Eerdmans Publishi Co., Grand Rapids, Mich., 1951. 1 pages, 5½×7¾. $2.50.

These two biographies depict appre ciatively the life story of the two me most significant in recent years for t Moody Bible Institute. Mr. Day gives very ample and eloquent account of t life and service of Henry Parsons Crowe "A Christian in Big Business," as t jacket titles the book. Quaker Oats t coon, Mr. Crowell developed as a Christi of large parts who devoted his fortune an his business acumen to strengthening t Moody Institute in order to counter liberalism in the American denominations Will H. Houghton, after outstanding Bap tist ministries culminating at Calvary i New York City, became successor

s M. Gray as president of Moody. e volumes give insight into spiritual physical energies behind one of rica's most unique religious agencies.

kbook in Primary Religion (O. T.), Grade I. By D. Bangert.

kbook in Primary Religion (O. T.), Grades II and III. By Verona Bloedel.

kbook in Primary Religion (N. T.), Grade I. By Bertha Wilbrecht.

kbook in Primary Religion (N. T.), Grades II and III. By Frank H. Colba. Concordia Publishing House, St. Louis, Mo., 1951. Grade I, 56 pages; Grades II and III, 64 pages, 8½×11. Each, 50 cents net.

her's Manual for Concordia Primary Religion Series. $2.00 net.

eachers and school boards will wel- e the appearance of these thoughtful ample workbooks in religion for the r grades.

istianizing Community Life. By Clar- ence E. Krumbholz. The Muhlenberg Press, Philadelphia, c. 1951. 5×7; 96 pages. 60 cents.

Dr. Krumbholz is the executive director he division of welfare of the National neran Council. He has prepared this k for study groups of young people and lts. A teacher's guide is available. le on the grass-roots level has been tten on the subject, and many Chris- s will be surprised at the many nues along which they may practice istian love in and to their community. ate will continue when the church is unction in the community as a group, when through its members individu- in some of the areas discussed.

Church in the Purpose of God. By Oliver S. Tomkins. World Council of Churches, 297 Fourth Ave., New York 10, N. Y. 5⅛×8; 118 pages. 50 cents.

In this compact pamphlet of 118 pages British secretary of the Faith and ler Commission of the World Council Churches presents a study preparatory the Third World Conference on Faith and Order to be held at Lund, Sweden, in 1952. He provides a review of past achievement and summarizes ably the bewildering complexity of the impediments toward the union of Christian churches. No student or critic of the Ecumenical Movement can afford to leave this booklet unread. An ample bibliography is appended.

MUSIC

Reviewed by Walter E. Buszin

Concordia Publishing House is keeping step with other music publishers and during the past few weeks has published new octavo music.

LD 13. When O'er My Sins I Sorrow. Anonymous. Equal voices, SSA or TTB. 12 cents.

LD 13—LD 16 have been edited by Martin Bangert and Paul Rosel.

Please note that the above and also the following number may be used by SSA or TTB as well as by both groups singing together. Three good solo voices (male or female) would also suffice. Appropriate during Lent or on Communion Sunday.

LD 14. All Glory Be to God on High. Harmonized by Joh. Kugelmann. SSA or TTB. 12 cents.

The Decius *Gloria* may be sung almost any Sunday. Appropriate also during Christmastide or on New Year's Day.

LD 15. Before Thy Throne I Now Appear. By J. S. Bach. Mixed voices. 12 cents.

The four stanzas of the hymn were on Bach's mind while he was awaiting the Angel of Death. May be used on many other occasions besides for a funeral service.

LD 16. Lord Jesus Christ, Hear My Complaint. Harmonized by Melchior Vulpius. Mixed voices. 12 cents.

An easy, simple harmonization; nevertheless, study and time are needed to blend and mold it into an agreeable, harmonious entirety. A song of trust. May be used in connection with Bach's prelude based on this chorale.

BA 30. Praise to the Lord, the Almighty. By J. S. Bach. Accompanied. SATB. 20 cents.

The first and second stanzas may be sung by a soloist or choir voices, accompanied by the organ in two parts or by violin and cello. A four-part choir may close with stanzas 4 and 5 of the hymn with a brilliantly sounding organ accompaniment, recalling that in the original, Bach added three trumpets and a kettledrum. Suitable particularly for weddings or festival days.

FINANCIAL REPORT

Receipts, February 1, 1951, to September 30, 1951

Districts	Budget Account
Alberta and British Columbia	$ 6,952.15
Atlantic	52,926.58
California and Nevada	20,730.63
Central	211,612.53
Central Illinois	76,286.93
Colorado	12,823.37
Eastern	53,184.40
English	131,007.27
Florida-Georgia	4,791.58
Iowa East	48,000.00
Iowa West	83,559.98
Kansas	49,382.52
Manitoba and Saskatchewan	3,468.57
Michigan	166,002.31
Minnesota	173,206.12
Montana	5,799.84
North Dakota	28,608.15
North Wisconsin	95,128.19
Northern Illinois	202,639.26
Northern Nebraska	48,000.00
Northwest	30,278.83
Oklahoma	10,844.46
Ontario	16,539.88
South Dakota	19,122.29
South Wisconsin	133,377.43
Southeastern	28,458.07
Southern	6,194.05
Southern California	28,125.00
Southern Illinois	44,207.40
Southern Nebraska	59,695.31
Texas	18,282.07
Western	196,069.13
Total from Districts	$2,065,304.30
Direct Receipts	50,216.29
GRAND TOTAL	$2,115,520.59

OPERATING STATEMENT

	1950	1951
dget Requirements, 2/1 to 9/30	$2,833,333.33	$3,166,666.67
dget Receipts, 2/1 to 9/30	1,761,788.56	2,115,520.59
OPERATING DEFICIT	$1,071,544.77	$1,051,146.08

THEO. W. ECKHART, *Assistant Treasurer*

Announcements

Ordinations and Installations

CANDIDATES

Ordained and Installed:

Dressler, W., Zion, Duval, Sask., Can., by D. Schulz, Sept. 16.

Jones, Holland H., St. John, Kampsville, Ill., by P. M. Moll, Sept. 30.

PASTORS

Installed:

Albers, George C., St. John, Decatur, Ill., by Pres. E. F. Tonn, Sept. 23.

Boedecker, Robert C., Trinity, Fort Dodge, Iowa, by O. E. Weiss, Sept. 30.

Brose, Lambert F., Trinity, Washington, D. C., as Manager of Publications and Literature, Armed Services Commission, by Paul L. Dannenfeldt, Sept. 25.

Buwinghausen, Victor D., Trinity, Port Arthur, Tex., by Arthur Rathjen, Sept. 23.

Gabram, Gordon O., Assistant Pastor, Redeemer, Glendale, L. I., N. Y., by Frederic W. Abel, Sept. 23.

Herrmann, R., St. Paul, Concord, Nebr., by H. K. Niermann, Sept. 16.

Hilgendorf, Carl, Messiah, Alton, Ill., by A. Herpolsheimer, Sept. 30.

Kempff, John M., St. Mark, Benson; St. John, near Benson, Minn., by E. T. Meichsner, Sept. 23.

Kraemer, Walter E., Trinity, Washington, D. C., as Assistant Executive Secretary of Armed Services Commission, by Paul L. Dannenfeldt, Sept. 25.

Krause, Theodore C., Zion, Wenona, Ill., by E. C. Krause, Sept. 23.

Kurth, Erwin, St. Mark, Detroit, Mich., by H. G. Kleiner, Sept. 30.

Mueller, Paul C., St. Peter, Goodhue; Bethany, Lake City, Minn., by R. R. Schulz, Sept. 30.

Norden, Alvin J., as Student Pastor, Nebraska University, Lincoln, Nebr., by W. W. Koenig, Sept. 30.

Stolper, W., Immanuel, Potsdam, Minn., by W. Petzke, Sept. 30.

Weiss, D. E., St. John, Adair, Iowa, by Theodore Hoemann, Sept. 23.

Commissioned:

Badke, Robert, Mission, Edmonton, Alta., Can., by W. C. Eifert, Sept. 23.

Berner, Edwin E., St. Martin, Basehor, Kans., by Werner H. Jurgens, Sept. 23.

Schinnerer, Carl A., Ascension, St. Louis, Mo., as institutional chaplain, St. Louis Lutheran Mission Association, St. Louis, Mo., by George W. Wittmer, Sept. 30.

TEACHERS

Installed:

Bathje, Arnold A., St. Peter, East Detroit, Mich., by E. C. Peterson, Sept. 9.

Bathje, Arnold W., St. John, Gary, Ind., by G. H. Naumann, Sept. 9.

Behrhorst, Cand. Vernon, Immanuel, Chicago, Ill., by Arthur B. Preisinger, Sept. 16.

Bohlmann, A. R., St. Paul, Ogallala, Nebr., by H. L. W. Schuetz, Sept. 2.

Doehrman, Cand. Vernon, St. Peter, Columbus, Ind., by Aug. E. Brauer, Sept. 30.

Freudenburg, Cand. Ronald, Zion, St. Louis, Mo., by R. G. Lange, Sept. 16.

Gastler, Cand. Bernard, Trinity, Port Arthur, Tex., by Victor Buvinghausen, Sept. 30.

Greising, Cand. Robert, St. Luke, Chicago, Ill., by A. R. Kretzmann, Sept. 16.

Gutekunst, Armin, St. Philip, Chicago, Ill., by Victor Rickmann, Sept. 9.
Heitshusen, Cand. Richard, Zion, Anaheim, Calif., by Edwin H. Pflug, Sept. 23.
Kaiser, Cand. Eldor, Concordia, Maplewood, Mo., by E. H. Schroeder, Sept. 16.
Liebenow, Walther M., St. Philip, Chicago, Ill., by Victor C. Rickmann, Sept. 9.
Marx, Cand. Donald, St. Paul, Ellsworth, Kans., by O. L. Mueller, Sept. 2.
Merz, Cand. Robert J., Redeemer, Spokane, Wash., by E. E. Hellwege, Sept. 2.
Robinson, Cand. Wilbert, St. Michael, Richville, Mich., by W. Schoenow, Sept. 2.
Rohring, Floyd A., Bethany-Trinity, Waynesboro, Va., by Karl H. Maier, Sept. 25.
Rudiger, Robert, St. John, Cleveland, Ohio, by Walter J. Luecke, Sept. 16.
Sheldon, E. L., Bethany, Detroit, Mich., by Oswald G. L. Riess, Sept. 9.
Zeddies, Leslie R., St. Luke, Chicago, Ill., by A. R. Kretzmann, Sept. 9.

Cornerstone Layings

Aurora, Ill. Our Savior, church, Sept. 23.
Beloit, Wis. St. John, school, Sept. 2.
Clinton, Mo. Trinity, church, Sept. 2.
Detroit Lakes, Minn. Zion, church, Sept. 16.
Lincoln, Nebr. Trinity, church, Sept. 30.
San Antonio, Tex. Concordia, church, Sept. 16.
Sheboygan, Wis. Our Savior, church, Sept. 30.

Dedication

Wood River, Ill. St. John, church, Aug. 5.
Shenandoah, Iowa. Trinity Lutheran, church, Sept. 30.

Anniversaries

Lowell, Ind. Trinity, the 25th, Sept. 23.
Palmer, Nebr. St. John, the 50th, Sept. 16.
Papillion, Nebr. First, the 75th, June 17.
Shawano, Wis. St. John, the 75th, Sept. 30.
Thayer, Nebr. Zion, the 50th, Sept. 23.
Wilkes-Barre, Pa. St. Peter, the 50th, Sept. 23.

Official Notice

The Rev. Harold E. Weber of Cleveland, Ohio, formerly a member of the Reformed Church, desires to enter the holy ministry of our Lutheran Church — Missouri Synod and has made the necessary application. — OTTOMAR KRUEGER, *President of the Central District.*

The Rev. C. Arnold Payne, formerly affiliated with the United Lutheran Church, presently a chaplain in the U. S. Army, has applied for membership in The Lutheran Church — Missouri Synod. — H. G. KLEINER, *President of the English District.*

Additional Nominations

For the Chair of Exegesis at Seminario Concordia, Porto Alegre, Brazil

Rev. Arno Gueths: Concordia, Porto Alegre.
Rev. Martin Hasz, S. T. M.: Trinity, Linha 15 de Novembro I.
Prof. F. Lange: Cross, Linha Silva Jardim II.
Rev. Alfred Meyer: Peace Church, Rio de Janeiro.
Rev. George J. Mueller: St. Paul's, Giruá; Bethany, Rio Ligeiro; Christ, Linha 7 de Setembro.
Rev. Elmer Reimnitz: Redeemer, Bagley, Minn.; Zion, Wisner, Nebr.
Rev. Hans Rottmann: Cross, Sertão de General Vargas; Golgotha, Rio de Peixe; Immanuel, Linha 15 de Novembro; Ev. Luth. Congregation, Conventos; The Faculty of Seminário Concórdia; Immanuel, Arroio da Bica; Bethel, Linha 3 Erechim.
Rev. E. L. Stuempfig: Matthew, Linha 15 de Novembro II.
Rev. A. C. Waechter, S. T. M.: Concordia, Granite City, Ill.

For the Chair of Portuguese at Seminario Concordia, Porto Alegre, Brazil

Rev. Arno Gueths: St.Matthew, Linha 15 de Novembro II; St. Paul's, Giruá; Cross, Linha Silva Jardim II; Immanuel, Linha 15 de Novembro.
Rev. Arnaldo Schueler: Trinity, Linha 15 de Novembro I.
Cand. Roberto Seide: Concordia, Porto Alegre; Bethel, Linha 3 Erechim; Bethany, Rio Ligeiro.
Rev. Nilo Strelow: Ev. Luth. Church, São José do Umbú.
Rev. Martin Warth: The Faculty of Seminário Concórdia; Ev. Luth. Congregation, Conventos.

The election will be held during the first week of December, 1951.

GEORGE J. MUELLER
Secretary of the Board of Control

Notice

Those who have received a plea for funds from J. M. Vallejo, Mexico, D. F., are herewith advised that the petitioner is not a member of The Lutheran Church — Missouri Synod and that his mission work is not authorized or supported by our Church.

To safeguard our members against exploitation and at the same time to maintain good order, the various mission boards of Synod wish to make use of this opportunity to urge that all special gifts be sent through the regular channels of Synod, that is, through the District and synodical treasurers or directly to the boards in question. Gifts may be earmarked for specific purposes. The wishes of the donors will always be respected. — H. A. MAYER, *Assistant Secretary of Missions.*

Warning

A person going by the name of Koehler, claiming to be a communicant member of one of our West Coast churches, who had attended services regularly and appeared familiar with the Common Service, then disappeared owing some $200. With a tearful story he may approach others for financial aid. Do not give him money. — REV. OTTIS L. SAULS, Deer Lodge, Mont.

Wanted

A Lutheran doctor to establish a practice in Centerville, S. Dak., a city of 1,200 population. This community has no medical doctor at the present time. For further information please write to REV. GUSTAV O. BOHN, First English Lutheran Church, Centerville, S. Dak.

Changes of Address

Pastors:

Behringer, O. N., Box 730, Onekama, Mich.
Bergt, Elmer J., 36 2-chome Kudan, Chiyoda-ku, Tokyo, Japan
Boecher, Frederick W., *c. r. m.*, 654 Bergen Ave., Jersey City, N. J.
Brase, Herbert R., Benson Station, R. 7, Omaha 4, Nebr.
Broecker, Carl F., 1111 Rice Ave., Bellwood, Ill.
Deffner, Edward G., Veterans Administration Hospital, Madison, Wis.
Dohrman, Clarence E., 9 Home St., Hawthorne, N. Y.
Esch, A. C., Box 54, Haxtun, Colo.
Fellwock, A. H., 1318 Ives Ave., Glencoe, Minn.
Gerken, F. H., Convoy, Ohio
Graf, Arthur E., 2307 Lawnmont, Austin, Tex.
Grapatin, Chaplain John W., 3800 Morris Drive, Fort Smith, Ark.
Gumz, F. A., St. John's Lutheran Church, Arkansas and Dickson St., Fayetteville, Ark.
Gundermann, Milton W., Braham, Minn.
Herrmann, R., Concord, Nebr.
Husfeld, Monroe, 230 E. Ellis, Inglewood, Calif.
Johnson, Chaplain Bernard W., P. O. Box 192, Scott AFB, Ill.
Kauffeld, V. E., R. 1, Cross Plains, Ind.
Koenig, Donald F., 2901 South 20th St., Omaha 9, Nebr.
Krause, Theodore C., Box 174, Wenona, Ill.
Kuhn, Chaplain Wesley J., Headquarters, 4th Engr. Bn., APO 301, c/o PM San Francisco, Calif.
Lang, Samuel G., 2637 Winnebago St., St. Louis 18, Mo.
Luley, Frank, 5229 W. Wisconsin, Milwaukee 13, Wis.
Milke, Oscar, 1903 W. Baltimore St., Baltimore 23, Md.
Mueller, Paul C., R. 3, Goodhue, Minn.
Nau, Dr. Henry, Vaniyambadi, N. A. District, Madras Presidency, South India
Nauss, John C., Aberdeen, Idaho
Pennekamp, Chaplain V. F., 3275th AF Indoctrination Wing, Parks AFB, Pleasanton, Calif.
Polster, E. H., 5 W. Oregon Ave., Phoenix, Ariz.
Popp, Milton N., No. 2, Nishi-Machi, Shiba Nihonenoki, Minato-ku, Tokyo, Japan
Ries, Herbert H., 4406 Gordon Ave., Madison 4, Wis.
Rittmann, Lynn, P. O. Box 141, North Olmsted, Ohio
Rothe, Martin H., 909 Lincoln, Charleston, Ill.
Russert, Chaplain Martin L., Wing Officers' Mail Room, Maxwell Air Force Base, Ala.
Sammetinger, Carl, 1603A Flagler Ave., Key West, Fla.
Scharrer, John W., 75 Willington St., St. Thomas, Ont., Can.
Schinnerer, C., 5230 Oleatha, St. Louis 9, M
Schomberg, Elmer A., Box 181, Kulm, N. D.
Schroeder, Theodore O., R. 1, Arenzville, I
Schuette, Carl J., 6426 Monmouth Rd., Cleveland 9, Ohio
Schwab, A. G., Halliday, N. Dak.
Schwarz, Benedict, Box 209, Truth or Consequences, N. Mex.
Sonntag, Martin H., R. 2, Sumner, Iowa
Stelter, Paul G., 1759 Seminary Ave., Oakland 21, Calif.
Stolper, W., R. 1, Elgin, Minn.
Storm, Harold W., 6715 Hathaway Road, Bedford, Ohio
Streufert, Alf. R., 3526 Xerxes Ave., N., Minneapolis 12, Minn.
Streufert, Elmer E., 4865 Twining St., Los Angeles 32, Calif.
Strieter, T. W., 7629 S. Phillips Ave., Chicago 49, Ill.
Tober, Donald F., 195 Worth St., New York 13, N. Y.
Torgler, Robert H., Box 494, Channelview, Tex.
Voss, Hans A., 15 Wisteria Terrace, Morristown, N. J.
Weiss, Delbert E., R. 3, Adair, Iowa
Wickham, Louis W., 1006 Riverside Drive, Austin 4, Tex.
Wiegert, Arthur F., Farmersville, Ill.

Teachers:

Ahlbrand, William P., 3427 North 46th St, Milwaukee 16, Wis.
Beer, Louis A., 5920 Adams Road, Birmingham, Mich.
Berndt, Clarence F., 1210 N. Oak St., Chester, Ill.
Buhrke, Alfred H., 1321 Chestnut St., Saginaw, Mich.
Buls, Reuben H., 1400 Maumee Ave., Fort Wayne 4, Ind.
Bunsold, Elmer M., 605 South 37th St., Louisville 11, Ky.
Cloeter, Martin R., 6103 Hillman Ave., Cleveland 27, Ohio
Diers, Edgar J., 826 Marshall St., Vernon, Tex.
Doehrman, Vernon H., 804 Fourth St., Columbus, Ind.
Gehm, Herbert C., 201 Sunnyslope Ave., Petaluma, Calif.
Gehrke, Hugo, 3118 Maxwell Ave., Oakland 19, Calif.
Greunke, Martin A., 396 Grant St., Oshkosh, Wis.
Hafner, Erhardt H., 1008 South 36th St., Milwaukee 15, Wis.
Herzog, Guenther K., 1510 Columbia Ave., Fort Wayne 3, Ind.
Hildner, Prof. Victor, 1021 Monroe, River Forest, Ill.
Kinas, Harold A., 9615 Exposition Blvd., Los Angeles 34, Calif.
Laabs, Charles W., 1619 First Ave., S. W., Cedar Rapids, Iowa
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Marquardt, Carl R., Wood Lake, Minn.
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Schrieber, Walter, 3814 Humphrey, St. Louis, Mo.
Schulz, Henry W., 3033 West 12th St., Cleveland 13, Ohio
Showers, Richard H., 722 Emily Ave., Croydon, Pa.
Splittgerber, Norman H., 220 S. Charles St Saginaw, Mich.
Straub, Carl, 519 N. Jackson, Ionia, Mich.
Von Fange, Erich A., 678 Tenth Ave., San Francisco 18, Calif.
Weerts, Paul H., Box 833, Alamo, Tex.
Willhardt, John A., 34 E. Grand St., Mount Vernon, N. Y.
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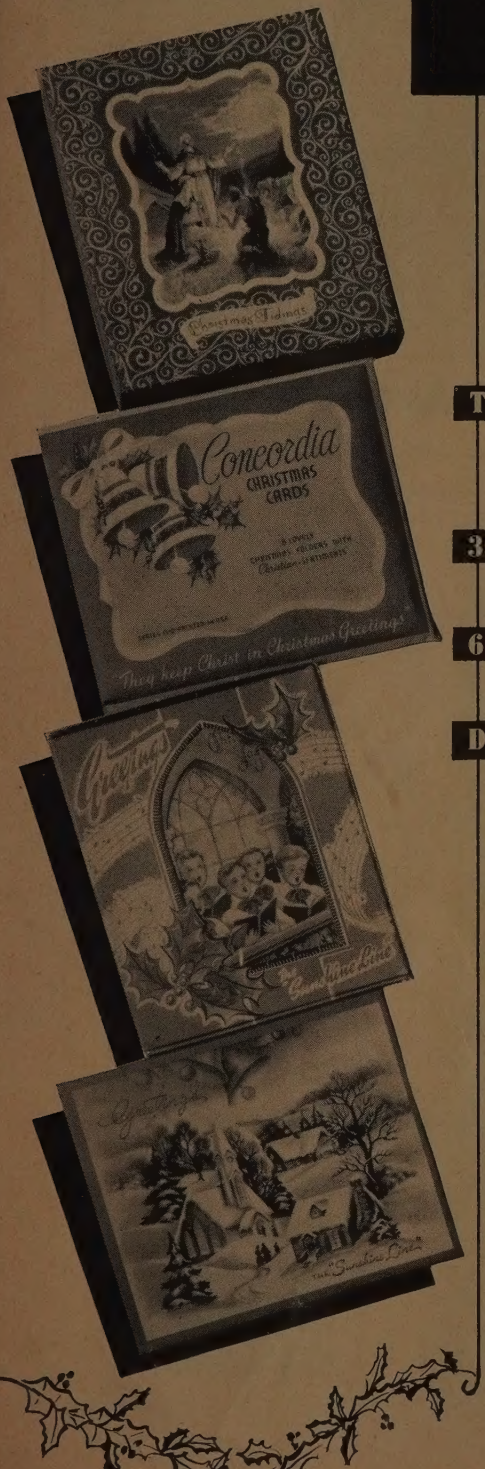

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